



APOCRYPHAL MYSTERY TOUR

MASTER QUEST

Overview



OPENING
HYMN:



OPENING ACT:
RICHARD

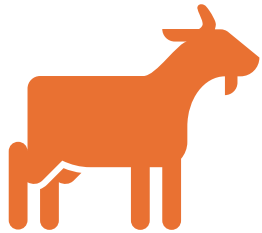


LESSON:
RICHARD.



CLOSING HYMN:
ALANA.

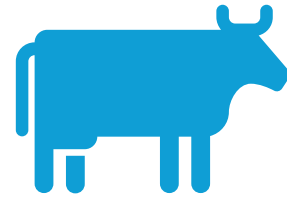
Tonight,



Arron builds a golden Calf.



Jeroboam builds another
golden Calf.



And we put a herd of them
in the Salt Lake Temple.

HEY, A MOVIE

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[Video 1](#)

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[Video 2](#)

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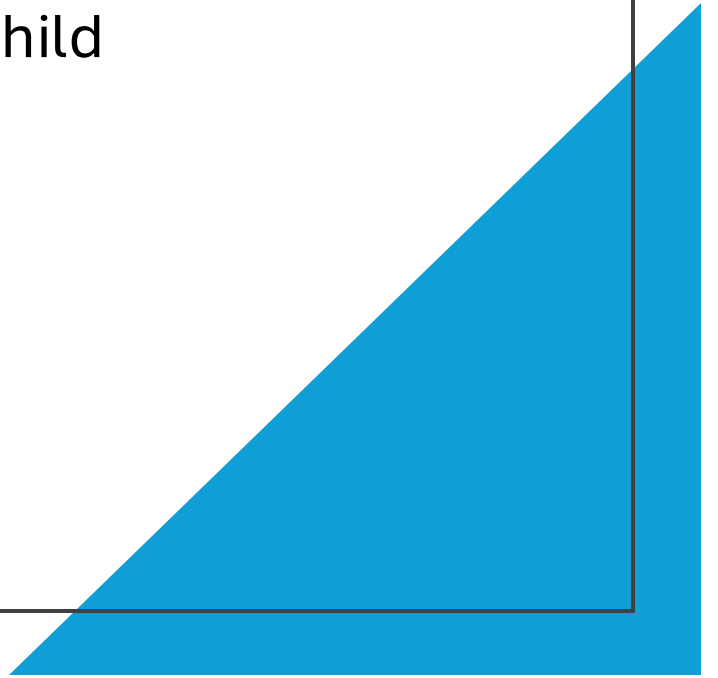
[Video 3](#)

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[Video 4](#)

Family History Trolling

- My mother's family descends from 3 famous Jewish families in the old world, making me a non-adopted child of Israel. In other news, I'm a Jew now.





Now that I'm a Jew, we do as the Jews do.

- If you think the law of Moses is the 10 commandments then you're an idiot because there's actually a billion of them.
- For those looking to do a full speedrun of every sin in Sodom, God kindly provided a list of 365 things not to do. There are only 248 things you are supposed to do, but thankfully the Jews thought of that. So, they got an additional class of books called the Aggadah, including the Talmud and Midrash.
- Midrash is more of a mix of filling gaps in the scriptures and fan fiction, while the Talmud is a detailed guide to actually enforce what God says, in the form of long court style transcripts. And since the people were said to all do what's right in their own eyes until they replaced God with king Saul, a detailed how-to guide was needed.





Megillah 21b



The Gemara raises a question: But with regard to this baraita that Rav Shimi taught: One may not decrease to fewer than ten the number of verses read during a public Torah reading in the synagogue, and a generic verse, e.g., “And God spoke to Moses saying,” is included in the count, to what do these ten verses correspond? Why specifically the number ten?



Rabbi Yehoshua ben Levi said: They correspond to the ten idlers that are in the synagogue, i.e., ten men who have the leisure not to work, and instead sit in the synagogue and are available to attend to communal needs.



Rav Yosef said: They correspond to the Ten Commandments that were spoken to Moses at Sinai.



Rabbi Levi said: They correspond to the ten psalms of praise that David said in the book of Psalms.



And Rabbi Yohanan said: They correspond to the ten utterances with which the world was created.



Why even bother?

- God wanted the law set in stone (pun intended) because he somehow picked the least loyal and faithful group of people ever, for it is written that the other nations don't throw away their Gods in favor of the ones of their enemies. Judah Halevi's work, Kuzari, delves into this in detail.

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- God's proclamation of the Ten Commandments at Sinai was an unparalleled event of Divine revelation — offering a proof for the divinity of the Torah. Yehuda Halevi, a medieval Jewish philosopher, emphasizes the importance of the direct encounter between God and the Israelites at Sinai.'



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- ❖ Although the people believed in the message of Moses, they kept, even after the performance of the miracles, some doubt as to whether God really spake to mortals, and whether the Law was not of human origin, and only later supported by divine inspiration. They could not associate speech with a divine being, since it is something tangible.
 - ❖ God, however, desired to remove this doubt, and commanded them to prepare themselves morally, as well as physically, enjoining them to keep aloof from their wives, and to be ready to hear the words of God. The people prepared and became fitted to receive the divine afflatus, and even to hear publicly the words of God.
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- ❖ The people did not receive these ten commandments from single individuals, nor from a prophet, but from God, only they did not possess the strength of Moses to bear the grandeur of the scene. Henceforth the people believed that Moses held direct communication with God, that his words were not creations of his own mind, that prophecy did not (as philosophers assume) burst forth in a pure soul, become united with the Active Intellect (also termed Holy Spirit or Gabriel), and be then inspired.
 - ❖ They did not believe Moses had seen a vision in sleep, or that someone had spoken with him between sleeping and waking, so that he only heard the words in fancy, but not with his ears, that he saw a phantom, and afterwards pretended that God had spoken with him
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- ❖ *Before such an impressive scene all ideas of jugglery vanished. The divine allocution was followed by the divine writing. For he wrote these Ten Words on two tablets of precious stone, and handed them to Moses.*
 - ❖ *The people saw the divine writing, as they had heard the divine words. Moses made an ark by God's command, and built the Tent over it. It remained among the Israelites as long as prophecy lasted, i.e. about nine hundred years, until the people became disobedient. Then the ark was hidden, and Nebuchadnezzar conquered and drove the Israelites into exile.*



❖ The first of the Ten Commandments enjoins the belief in divine providence. The second command holds the prohibition of the worship of other gods, or the association of any being with Him, the prohibition to stand for Him in statues, forms and images, or any personification of Him.

This is all well and good, but the problem was Aaron was supposed to be there when God said this. He was not, because he lacks gusto just like everyone else who did not go up the mountain. After waiting for a while, they assumed Moses was dead and made a graven image in the form of a golden calf to stand for God. And god was not impressed. In fact, he had to be talked down from destroying all of them without delay. And if you think that was an overreaction, Moses threw the stones with God's own handwriting on the floor and smashed them with a hammer.

It is also funny that they planned to move this thing in the front of the caravan the entire way, and didn't once think that makes them a moving target. It is even more funny that they built another golden calf later.

HEY, A MOVIE

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[Video 1](#)

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Thankfully, things could only get worse. [Karati Bekhol Lev, Ki Tisa 4]



The punishment for the sin of the calf was not completely pushed off. It is present each and every day. One who has not paid for what he has done never ceases to feel the fear of punishment floating over his head. He feels it with particular intensity when it draws close to someone who is guilty of the same thing.



When Moshe would walk in the tabernacle, there would be a permanent discomfort accompanying him; a feeling that he was in the middle of a quarrel that was not resolved. The matter that 'we don't talk about' was present in every step of his in the tabernacle.



This description of Moshe's walking in the tabernacle points to a murkiness that crept over the relations [between him and the people] since the sin of the calf. From [the time of] their sin, the faithfulness of the Jewish people was under constant suspicion; the tag of treason burned upon its forehead. God's slowness to punish was transformed into something too hard to bear.



The sin was so bad, that later writers look back on it and compare it to Eve's applesauce. However, "Legends of the Jews", a midrash, chooses not to play the blame game.

- ❖ Moses was most happy upon hearing that the high priest was to be chosen out of his tribe, and his joy was increased when God added: "Appoint thy brother Aaron as high priest." This choice of Aaron was, of course, also a disappointment to Moses, who had hoped God would appoint him as His high priest, but God had designed this dignity for Aaron to reward him for his pious deeds when Israel worshipped the Golden Calf.
 - ❖ For when Moses returned from Sinai and saw the Calf fashioned by Aaron, he thought his brother was no better than the rest of the people, and had, like them, devoted himself to idolatry. But God knew that Aaron's participation in the construction of the Calf was merely due to the pious motive of delaying the people until Moses should return, hence He even then said to Aaron: "I am fully aware of they motive, and, as truly as thou livest, I shall appoint thee as warden over the sacrifices that My children offer Me."
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